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Homiletics.

PREPARATORY REMARKS ON ELOQUENCE.

ONE of the most important attainments of the human mind is the ability to transfuse our own views and feelings into the minds of others. If those views be in accordance with the nature of things, and have respect to what is important to man's well being, and if the feelings be of a corresponding character, such a transfusion would, unlike the transfusion of blood from the circulating system of one animal to that of another, which has proved highly deleterious, produce the most salutary effects. It constitutes eloquence in its highest and most praise-worthy exercise—directed to its legitimate end the promotion of truth and virtue.—It is the art of persuasion. In ancient as well as in modern times, it has been sought with intense ardor. Those who have won the prize, have toiled for it by day and by night. No more diligent students, no more indefatigable laborers have ever been seen in this world, than the men who in ancient times achieved the greatest victories in this field. We are familiar with the oft-told and instructive narrative of the toils of the Athenian Orator. No one ever inculcated untiring application and practiced it more faithfully than the great master of Eloquence amongst the Romans.

It has been essentially the same in the case of the great moderns who have earned a name worthy to be enrolled with the orators of other days.

In no nation that has ever existed, amongst no people organized under a form of government, is eloquence of more value than in our own favored land. If eloquence has flourished most amongst the free, it was because it was needed most amongst them. There were not only facilities for the production of it, but likewise a demand for the supply. Without the latter, the former would not have effected much. It is true in this, as in other things, that demand and supply will bear an exact ratio to each other. Was it freedom that opened the way for the birth of eloquence? Was it freedom that cherished it until it grew to manhood? Was it freedom that bade it walk abroad and sway the minds of men? Here, where freedom has made her favorite abode; where she luxuriates in her utmost strength, should we expect that her foster-

child, eloquence, would unfold its greatest energy, here receive a welcome and inspire a homage no where else known. We ought then to be the most eloquent people in the world, or, our orators should surpass all others. We may expect in our country to perform great things through this medium. That the very highest success depends, in some measure, upon original endowments, no one, we suppose, will deny. Some men have, doubtless, not failed in assiduity, in faithful adherence to the prescriptions of the institutes, who have, nevertheless, not acquired for themselves an imperishable renown. Others again seem to have been crowned with success after no great toil; but it is nevertheless true, that the way to success must be by patient industry, and we shall only be able to determine whether we can succeed after we have used the means which are to be employed for this end. If the highest success be not secured, our labor will not be lost; we will have failed in aiming at worthy things, and will retain amongst our treasures the varied mental furniture accumulated for the purpose of giving vitality to our persuasions. The remark of Blair on this point is doubtless correct:—"Let us not despair, however. Between mediocrity and perfection there is a very wide interval.—There are many intermediate spaces, which may be filled up with honor; and the more rare and difficult that complete perfection is, the greater is the honor of approaching to it, though we do not fully attain it. The number of orators who stand in this last class, is, perhaps, smaller than the number of poets who are foremost in poetic fame; but the study of oratory has this advantage above that of poetry, that, in poetry, one must be an eminently good performer, or he is not supportable:

"Mediocribus esse Poetis

*Non homines, non Di, non concessere Columnæ."**

In eloquence this does not hold. Here, one may possess a moderate share with dignity. Eloquence admits of a great many different forms; plain and simple, as well as high and pathetic; and a genius that cannot reach the latter, may shine with much reputation and usefulness in the former."

In two of the professions it is indispensable to success that there should be readiness and force in communicating truth. In the pulpit and at the bar, it is they whose powers are most ample in these respects that accomplish most. The eloquence of the pulpit subserves the most important ends—that of the bar is likewise highly useful. Mere didacticism in both may not be absolutely despicable, but united with the gifts which rouse up the passions and emotions of men, it assumes a higher rank, and leaves a more durable impress behind.

* That mediocres are true poets,
Nor men, nor gods, nor publishers admit.

In various other departments of life it is eminently useful and much to be desired. What then should be done in order to attain it? It does not come unbidden; it does not spring up spontaneously in the human heart; it cannot be bought with money; no superior power will evoke it from the soul. Whence, then, is it to be derived, whither shall we go in pursuit of it, to what clime shall we steer our barks for this golden fleece? These are interesting enquiries and we need not answer them explicitly. They have been replied to by masters in ancient and modern times. All our books of rhetoric, from Aristotle to Blair, are full of discussions on the subject and precepts for the formation of the Orator.—Cicero's work, and particularly his treatise on Oratory, and the great work of his enthusiastic admirer, Quintilian, may be confidently referred to as embodying the richest instruction on this important theme. Believing, as we do, that the ancients were much less enlightened in regard to religion than we are, we cannot but be struck with the earnestness with which they insist upon moral purity as a requisite to successful oratory. But how could the reflecting mind adopt another view? Who that analyses the aim of eloquence, can entertain any other opinion than that expressed by Tully in the words: "Pectus est quod facit disertum."* Even Horace, whose pages are so often stained with licentiousness, does homage to truth, when he endorses the same sentiments in his treatise, as instructive to the Orator as it is to the poet—the "*Ars Poetica*." Extensive knowledge is necessary to the man who aims at true eloquence. It is this that he communicates and employs in giving force to what he utters. No science should be overlooked, no branch of literature be neglected. The thoughts of all ages as they have been garnered up in the vessels by which they have been conveyed to us should be poured into our minds. The Orator should be a Mathematician, an Astronomer; he should be acquainted with Mechanical Philosophy and Chemistry, Metaphysics, History, Poetry—Animated Nature should all be familiar to him. Every fountain of knowledge should contribute its stream to supply his reservoir.

The man of eloquence should be intimately versed in the forms in which thought may be impressively and accurately presented.—The structure of that language which he employs, the figures in which ideas are rendered attractive, should be perfectly understood. In the one case, to avoid offences against perspicuity, and in the other against ornament; that neither the judgment, on the one hand, nor taste on the other, be compelled to enter a protest. There are three books which have come to us from ancient times that may be regarded as peculiarly well adapted to contribute to the formation of the Orator; which may be studied by day and by night most profitably for this purpose.—The first is the

* It is the *heart* that makes a man eloquent.

great Epic Bard of Greece. A mine of eloquence, of wonderful richness is his *Iliad* and *Odyssey*. They present to us poetry unrivalled by any human pen; eloquence unsurpassed by lips untouched from on high. Quintilian has expressed the opinion that Homer occupies the very first place amongst writers suited to form the orator. His words are: "*Nam et grandis et elegans et venusta, et nescio an ulla, post Homerum tamen, quem ut Achillem semper excipi par est, aut similior sit oratoribus, aut ad oratores faciendos aptior.*"* Resembling those who are expressly devoted to oratory, he is represented as well adapted to make orators.

Of the same nation, but of a later age, we mention Euripides. In him we find much of the purest morality, the wisdom of Socrates uttered in the most beautiful language, and the passions of men painted in the most pathetic strains. Surpassed by Aeschylus in sublimity, and by Sophocles in other excellencies of poetry, he is, nevertheless, better fitted for the purposes of the orator. This is decidedly the view of the judicious critic just named. He is speaking comparatively of Sophocles and Euripides. Leaving undecided the question of their poetic rank, he declares:—"Illud quidem nemo non fateatur necesse est, iis qui se ad agendum comparant, utiliorem longe Euripidem fore. Namque is et in sermone (quod ipsum reprehendunt, quibus gravitas et cothurnus, et sonus Sophoclis videtur esse sublimior) magis accedit oratorio generi; et sententiis densus; et in iis quæ a sapientibus tradita sunt, pene ipsis par, et in dicendo ac respondendo cui libet eorum qui fuerunt in foro diserti, comparardus. In affectibus vero cum omnibus mirus, tum in iis qui miseratione constant facile præcipuus."†

Passing over many others, we mention the Sacred Scriptures. They abound in beauties of every description. Their poetry is varied and rich in unnumbered excellencies. They give the proper conceptions, and awaken the proper feelings, and exhibit the proper expressions for those who would sway mind by mind. It is not professional partiality that gives rise to this opinion; where no such bias could be surmised, the testimony has again and again been borne, that the Bible is a storehouse of eloquence, which may profitably be used by every one who would distinguish himself in this sphere.

* For it (the old comedy) is both lofty, and elegant, and charming, and I do not know whether any thing (after Homer, however, for he, like Achilles, must always be excepted,) is either more like the orators or better adapted to make them.

† This, however, every one must admit, that Euripides will be far more useful to those who are preparing to plead. For (as is charged against him by those who deem the gravity, and buskin, and sound of Sophocles more sublime,) he both comes nearer to the rhetorical style in his language; he is also concise and almost equal to the philosophers themselves in expressing their doctrines; and in speaking and replying may compare with any of those trained in the Forum. But in the passions, whilst wonderful in all, he is certainly without a rival in those that call forth pity."

There is one topic connected with the subject which may be regarded as of great moment, on which we will dwell for a short time, before we conclude—it is extemporaneous eloquence. There are two questions which will be examined:—1st, Can it be attained? and 2d, In what way? The first question is not one of recent origin. It has often been agitated in by-gone days. That it is a desirable attainment, no one will deny. Whatever scepticism there may be, and there has been not a little in reference to the practicability of the attainment; whatever unbelief there may be on the same point, and the ranks of infidels on this point, are both numerous and learned, we presume that it is a possession which no man would despise, could he make it his own by any reasonable efforts. Indeed this has been admitted, and therefore it has excited so much interest, and has originated such diversified views amongst men. We will give our opinion, not uninfluenced by the judgment of others, not so trammelled by authority as to be entirely dependant. We might start in this investigation by *a priori* reasoning, and aim at a conclusion by proceeding from cause to effect. This process, whilst it would be abstract, might only produce conviction in the most favorable view, which, unsupported by facts, might conduce but little to the end. We may profitably pursue another and a more concrete course. Eloquence has been cultivated extensively in ancient and modern times. Men have sought to prepare themselves for the forum, the senate, the bar, the pulpit, and the popular assembly, in the different ways in which the mind has been thought capable of putting forth its powers.

If, then, there are no cases in which extemporaneous eloquence has succeeded, if all who have labored in this field have reaped no harvest, we may relinquish it as barren, and abandon the hope that it will repay cultivation. If, however, it can be shown that there are cases of eminent success, both at home and abroad, in the past and in the present age—as facts are stubborn things—candor will induce us to give up our opposition, and to admit that to be attainable which has been attained. I presume that they who know something of what has transpired in our world, are not ignorant of the fact, that enough has been achieved in this way to put the question forever at rest, in regard to the feasibility of what is denominated extemporaneous oratory; not unstudied but unwritten; not unpremeditated, but not fixed upon parchment or paper previous to delivery.

In the time of Socrates lived Gorgias, the head of the Sophists. This man was distinguished for a literal improvisation.—He established a school of oratory in Athens, which was attended by the celebrated Alcibiades and other eminent men. He permitted his hearers to propound to him enquiries *ad libitum*, which he answered thoroughly, at once. So great was his reputation that the Athenians regarded the days on which he delivered his orations, as *eortas*, (feasts,) the orations as *lampadas*, (lamps.) Cic-

ero's opinion of this man, and of those who imitated him afterwards, may be seen in his book *De Oratore*, Lib. I. Cap. 22.

We should not infer from what Cicero says, that he condemns extemporaneous oratory. This was cultivated at Rome. Indeed the form of their government made it necessary;—often were there occurrences sudden in their origin, in the forum, and in the popular assembly which required the notice of the orator. Cases of this kind which were happily made use of by the Roman orators, are mentioned by Cicero in the book referred to already. In the parliament of Great Britain, some of the happiest efforts of the most brilliant orators have been of this kind.

Chatham, on more than one memorable occasion, in this way delivered speeches of the highest order, entitling him to rank as the British Demosthenes.

Many men have distinguished themselves in the pulpit, who were not in the habit of writing; studying their subjects thoroughly, they have found words to express their ideas, and have succeeded admirably in the communication and impression of truth.

No doubt many of the most able and eloquent speeches that have ever been delivered in our own country, were unprepared by their authors in any other way than careful meditation.

We have heard much preaching in our time, which was extemporaneous, and which, if it was not good, we know not what good preaching is, or that we have good preaching in our country. It by no means follows that every man can succeed in an eminent degree in this art. Some men have natural endowments which peculiarly fit them for it. Others are not so highly favored in this respect, though they may be compensated in others. Perhaps all men, by the proper steps, might succeed to some extent; possibly there may be some who had better not aim at it.

It is so important to be always ready; there is so much consumption of time and strength in writing and committing discourses, that every public speaker ought to be solicitous to acquire a facility in dispensing with them. This is particularly true of the minister of the Gospel.

This is no easy attainment; a good extemporaneous speaker is next to a prodigy. A man who can present to you his thoughts closely connected, logically arranged, correctly and elegantly expressed, is no common man. To talk is easy; to talk rapidly is no great matter; but to talk well, to the purpose—to speak eloquently, without having our eloquence cut and dry—*hic labor, hoc opus est*. We have read an interesting book on the subject of extemporaneous eloquence, by a distinguished German writer,* in which, after stating the great advantages, furnishing rules for the accomplishing of it, and exhibiting examples in which it has been

* Kottmeier uber die extemporane Redekunst.

effected, he so works up the whole as to leave upon the mind the impression that it is in vain to attempt it.

We would not serve up a peroration of such a tendency, but require a diligence in study, a closeness in thinking, a practice and care in composition and in the formation of style; a training in declamation, and essays of a minor character in extemporizing, protracted so long, pursued so strenuously, that few, perhaps, will have the courage to undertake them, and none who refuse can receive our suffrage to enter the honorable ranks of extemporaneous orators. One or two passages of Quintilian on this point, and we have done:—"Maximus vero studiorum fructus est, et velut præmium quoddam amplissimum longi laboris, ex tempore dicendi facultas, quam qui non erit consecutus, mea quidem sententia civilibus officiis renunciabit, et solam scribendi facultatem ad alia opera convertet."* The whole subject is treated by him with his wonted judgment in the 10th book.

EARLY LITERATURE OF THE GERMANS.

No. I. (Continued.)

Early knowledge of letters—versification—alliteration.

It cannot be doubted, that long before their reception of christianity, the Germans, to a certain extent, possessed the art of writing, namely in the Runic characters. Tacitus informs us that German princes, and among them, Marbod and Adgandestrius had written letters to Rome. Plutarch states, in his life of Camillus, that when the Semnoni, who came from the Rhine, besieged Clusium, the Clusians demanded of the Romans, ambassadors and a writing (*γραμματα*) to the Barbarians. When Hannibal made his irruption into Italy, across the Alps, he had made a written compact or treaty with the Alpine Celts. Sallust relates that the accomplices of Catiline sent a sealed letter to the Allobroges by their ambassadors to Rome. Cæsar sent letters to the Lingones in East Gaul. (B. G. I. 27.) Many other proofs might be given, that the Germanic nations were not ignorant of the use of letters, previous to their conversion to christianity. It must, however, be assumed as a fact, that the history and laws of the people were not yet reduced to writing, but that they were preserved in national songs and handed down orally, in this form, from generation to generation.

* But the greatest advantage of study, and as it were the highest reward of persevering labor, is *the ability of extemporaneous speaking*: if a man attain not this, if he take my word for it, he will give up public speaking (civil life,) and turn his mere power of writing to other purposes.

It is well known that the poetic rhyme is of Germanic origin, and as it has been largely cultivated by all the nations which have sprung from this stock, and constitutes a prominent beauty and charm of modern poetry, a few words on its development will not be uninteresting. The poetic form of that early period consisted of alliteration, and is called *Stabreim* by the Germans. Long after the Germans had received christianity, this form of poetry was employed by the Scandinavians in the production of many noble Sagas, or national and heroic songs: and quite recently Tegner, a distinguished Swedish poet, has again introduced it in a part of his celebrated epic, the *Frithiof-Saga*. Almost all their poems are divided into stanzas, each stanza comprising generally eight, rarely four, six or ten lines. Each stanza is further divided into half-stanzas, and each of these again into quarter-stanzas, which always contain two connected alliterative feet or staves (*Stäbe*) distinguished by appropriate names. Alliteration is the general characteristic of the ancient German and Scandinavian poetry: but besides this, the different species of verse are formed by varying the number of the syllables, and the corresponding alliterative sounds.

This form of poetry, then, consists in the correspondence of initial letters, or, as Vander Hagen expresses it, of an inverted rhyme, placed at the beginning of the words and poetic lines.—The rules of this singular prosody require that in two successive lines, three words should occur, having the same initial letters, called *Reimstaben*, (*liodstafir*;) two of these words must commence the first line, the third and most important, begins the second line. For example:

“FARVEL FAGNADAR
FOLD OK HEILLA.”

“Adieu thou field
Of joy and pleasure.”

Of course, the alliterative rhyme is limited to words on which the voice dwells, and to radical syllables, especially if the verse is not long. The rule above given is subject to various exceptions, in respect of the place in the line assigned to the alliterative rhyme. Much interesting matter might here be communicated, on the many various forms of this primitive rhyme: * but it must suffice for the present to say, that it is found in many admirable productions of the *Skalds*, † the national poets of the Scandinavians, while in Germany, where the Latin language was introduced at the same time with christianity, it soon disappeared. But the genius of the people could not bow submissive to this foreign invader, and abandon entirely what it had so long delighted in. When therefore the alliterative rhyme disappeared, it struck out a new path, in developing the modern or end-rhyme, which grew rapidly into use, and

* Cf. Legis: “Fundgruben des alten Nordens.”

† The Mss. of these Scandinavian Sagas, now preserved in the public library at Copenhagen, amount to several hundreds.

will no doubt, continue to delight the lovers of poetry, with its harmonious witchery, to the end of time.

Abundant materials are at hand to illustrate the gradual development and formation of the modern German from the Gothic and other primitive dialects, which were softened down, by degrees, into the old high German, into the German of the middle ages, and lastly through the labors of Luther, and the influence of the Reformation, assumed more and more that finished form, in which the German language has approved itself the worthy and efficient instrument of the most diversified intellects, and the most brilliant minds, in the indefatigable and successful prosecution of their labors, in every department of science. However interesting a copious tabular representation of this kind might be to the student, we must here limit ourselves to a few striking examples.

VOWELS.

Modern German.	Middle German.	Old High German.	Gothic.
Macht,	macht,	maht,	mahts,
Alter,	alter,	altar,	alds,
Maga,	maget,	magad-o,	magaths,
Schlafen,	slafen,	slafan,	slepan
Waffe,	wafen,	wafan,	vepn, (Eng. weapon,)
Erbe,	erbe,	aribo,	arpi,

CONSONANTS.

Modern German.	Middle German.	Old High German.	Gothic.
Wachsen,	wahsen,	wahsan,	washjan,
Werth,	wert,	werd,	wairths,
Wasser,	wazzer,	wazzar,	wato,
Wittwe,	witewe,	witawa,	widowo, [Eng. widow.
Salz,	salz,	salz,	salt, [Eng. salt.
Schiff,	schif,	scif,	skip, [Eng. skiff, ship.

I have thus endeavored to present a brief sketch of what is known respecting the history of the German language and literature, previous to the conversion of the several Germanic nations to christianity. From what has been said it will appear that our knowledge is, at best, imperfect, and derived, in a great measure, by inference, from extensive philological inquiries; from isolated notices of different historians, and by comparing the ancient German dialects, with those oriental languages, with which they, doubtless, have a common origin.

It appears, at all events, to be a fact well ascertained, that the Germanic nations have never been entirely destitute of a species of national literature, however imperfect and rude. This was, with them as with all other nations, for a long time confined to national and heroic songs. It is the current opinion that the Germans were acquainted with the art of poetry from the earliest times. They had their bards, who sang their poetic productions in honor of their God Tuisko, and to the praise of their heroes. These songs, handed down from generation to generation, contained the history and the civil laws of their nation. The bards themselves were

wont to be present on the field of battle, in order to inflame the courage of the combatants. At the commencement of battle a martial song was sung, in which the course of warlike engagements was imitated. With respect to this practice we have the testimony of Tacitus and other Roman historians. This practice, as well as their knowledge of poetry itself, they had probably brought with them from the seats of their oriental forefathers.

It has already been remarked that the Romans found them possessed of the art of writing, in which they made use of the Runic characters. If the passage in Tacitus: "*literarum secreta viri pariter et feminae ignorant;*" seems to contradict this assertion, I answer firstly, that some writers have contended that we ought to read *liturarum* for *literarum*. But, however plausible this emendation may appear, the difficulty is easily obviated without it, by, in the second place, understanding Tacitus to mean, that the mass of the people did not write in his time. Such, doubtless, was the case; for long after his time the use of the Runic characters was confined to a few, and particularly the priests, princes and merchants. According to the national superstition, the uninitiated frequently made fatal mistakes in the mysterious and magical use of the runes.

If it be inquired, in what way the Germans had obtained the Runic alphabet itself, I can only reply that this is not clearly ascertained. But, as the attention of the learned in Germany and Denmark is now fully directed towards German and Scandinavian antiquities, we may reasonably indulge the hope, that more light will be gradually thrown upon this interesting subject. By some it is thought that the Phoenicians, of whose extensive coasting voyages history informs us, had themselves brought this alphabet to Germany. Of its Phoenician origin there cannot be a doubt. All critical philologists are long since agreed, that the Phoenician is the original and radical alphabet, forming the basis of all others. Hence all the European alphabets, particularly the more ancient, ought to exhibit some resemblance to the original Phoenician form. But there is not a single ancient alphabet, which displays so great a resemblance to the Phoenician, as the Runic; and this is sufficient to attest the great antiquity of the runes and their use. The very name of this alphabet is Phoenician.

But it is further asserted by Radlof, in his Celtic antiquities, (*Untersuchungen des Keltenthums*) that the art of writing was soon after the arrival of Cadmus in Europe, i. e. 1519 years before Christ, diffused throughout all Germany. He professes to have satisfactory evidence to substantiate this assertion; but, as his work is not at hand, our curiosity must for the present remain ungratified. But, if this statement be correct, it would shew that the Germans have enjoyed the use of letters and something of a national literature, for about three thousand years!!

However this may be, it is clear from all that has been said, that the ancient Germans must have ever been vastly superior in intellectual development, civil institutions and social organization, to all other barbarous nations with whom history has made us acquainted. And though, as christians, we abhor the practice of war, yet, when we compare those brave and warlike tribes, rolling the flood of conquest from one end of Europe to the other, with many other sections of the human family, which have, for thousands of years, grovelled either in torpid stupidity and indolence, or in the most degraded licentiousness, we cannot but admire, in their deeds of enterprize and manly daring, celebrated and extolled in their own national and heroic songs, a manifestation of mind and character far more noble and elevated, though it be but a different direction taken by corrupt human nature, unenlightened by revelation.

The literature of the early Germans, their pursuits of peace and war, give evidence of those valuable stamina, which later times developed to a high state of perfection.

With his hatred of oppression and love of freedom, the German has ever combined an abhorrence of low vices, and a love of order and of those higher virtues, so conducive to the well-being and happiness of society. Hence the German has ever, from the earliest periods of his known history, been celebrated for his honesty, his right appreciation and respectful treatment of the female sex, his chastity, his veneration for the god of his people, his uprightness and frank cordiality, and the fervor and permanence of his social and national attachments. If it were right for us to glory in aught that is human, we, who call ourselves scions of that vigorous and noble German stock, have surely no reason to be ashamed of our forefathers.

Had christianity come to the Germans, unburthened by any extraneous encumbrance, it would doubtless have immediately produced that happy effect on their literature, which the reception of its high and holy truths is so eminently calculated to elicit. But they received it from Rome, and with it an acquaintance with the Latin language. Otfried, whom we shall notice more particularly hereafter, acknowledges that the learned adopted this language as their pattern. It will be obvious to every one, how unfavorably this must have operated on the German language and literature. Although the praiseworthy exertions of Charlemagne had called forth in Germany a taste for learning, and excited an interest in native literature, their favorable effects were limited to a few, and short-lived. Only a few men of learning had mind and vigor enough to prosecute, to any extent, the liberal designs of Charlemagne.—These were Paul Warnefried, who distinguished himself as a philologist, Rhabanus Maurus, who reformed the system of schools, and Eginhard, the biographer of Charlemagne: a brilliant, but solitary constellation on the brightening horizon of German litera-

ture. Apart from the protracted wars of that period, by which confusion was brought into all the concerns of society, it was mainly the diffusion of the Latin language which checked, in its beginnings, the impulse which Charlemagne had given to the cultivation of the language and literature of Germany. The successors of that enlightened prince, showed the German language no countenance. This induced the time-serving clergy to neglect its use in the public exercises of religion. And although under Henry the Fowler, the first German emperor of Saxon birth, things began to wear a more promising aspect, the German language remained despised and uncultivated, and we see the German muse mourning over her unstrung lyre, and the departed glories of her ancient bards.

The dissolution of the alliterative rhyme was a necessary consequence of this spirit of servile imitation. But the genius of the language, refusing to bow submissive to foreign influence, invented in the modern or end-rhyme, a substitute, for which every lover of poetry will ever be grateful. Nor did the spoken language of Germany abandon its ancient forms and inflections. The literary productions of this period of gloom are respectable, if on no other account, in point of number. Among these may be mentioned a harmony of the four Gospels in the ancient Saxon dialect. In the old High-German of the eighth century, we find nothing worthy of note. But the ninth century presents us with a greater abundance of literary efforts in this dialect, the most important of which are, a metrical version of the four Gospels, by Otfried, a monk at Weissenburg, and pupil of Rhabanus Maurus; and the triumphal song, celebrating King Louis and his victory over the Normans in 883. It is cheering and refreshing to turn to the labors of Otfried, who, amidst the many unfavorable circumstances that tended to discourage literary effort during the age in which he lived, yet struggled manfully against all obstacles, never actually overcome by them, and frequently rising far above them on the wings of true poetic inspiration. About the year 870 he rendered the Gospels into German verse, and his version is one of the first productions, in which the end-rhyme is used throughout. Indeed, we believe that it is the first work of any length, in which the externals of modern poetry are observed. It certainly is the most important monument of the old High-German language, and the oldest known High-German poem; written in short rhymed distichs, of which two always constitute a stanza. His motive for undertaking this work was singular enough. He informs us himself, in his preface, that he had executed it at the request of a venerable lady, named Judith, to whose fastidious delicacy certain verses in the complete translation were too offensive. The whole work consists of five books, of which the first contains the history of Jesus from his birth to his baptism; the second and third his parables, miracles and doctrinal discourses; the fourth his death and burial, and the fifth his resurrection and ascension. This synopsis will show that Otfried's

work is not a translation of the Gospels. These served him, on the contrary, only as the foundation of a poetic narrative of the Saviour's life, which he interspersed, here and there, with moral reflections.

If we regard this work as a poetical performance, it has, upon the whole, but little merit. Yet there are passages, in which the author exhibits such decided evidence of high poetic talent, that we cannot but ascribe the general mediocrity of his work, in a great measure, to the impracticable character of the instrument with which he wrought. He himself complains of the defects of the language of his age. He calls it *Franzisce Sprach*; and doubtless it was exceedingly poor, rude in its forms and inflections; and without a commentary and vocabulary, it is utterly unintelligible to a modern German. And Heinsius says truly that "to Otfried belongs the merit of having been the first to render arable a barren field, and to mark out an even path among stones and clods."

On the triumphal song, celebrating the victory gained in the year 881 (according to others in 883) by Louis III, over the Normans, on the banks of the Scheldt, our limits do not permit us to enlarge. The author is unknown.

To the tenth century belong some rather curious productions, which do not, however, claim particular attention. The literary efforts belonging to the eleventh century, are chiefly translations.—But here also we find one decidedly national work, a poem in praise of St. Anno, who was Arch-bishop of Cologne, and died A. D. 1075. The following account of this work we give from Heinsius. The unknown author occupies much higher poetical ground than the author of the last mentioned poem. He probably lived at the close of the eleventh century, and seems to have been a clergyman of very respectable talents, susceptible of true poetical inspiration, and furnished with extensive learning. The MS. of his work was discovered by Martin Opitz, in a library at Breslaw, and by him published, with valuable notes, in 1639. It is a poem of considerable length, for it consists of forty-nine stanzas, and, according to the division of Opitz, of 874 lines. The material on which the poet exercises his ingenuity, is frequently of a very untoward nature; yet he displays a good deal of skill in the management of it, and in making it subservient to the main subject before him. But he takes a wide sweep, and introduces a great deal of irrelevant matter. He begins with the creation of the world: passes at one stride, from the fall, to man's redemption through Christ, and to the missions of the Apostles for the extension of Christianity.—These are the contents of the first five stanzas. He then tells us of the spread of christianity among different nations, of which the Franks are particularly specified; and this leads him to treat of the merits of St. Anno. And as this prelate was Arch-bishop of Cologne, and Cologne was a fortress, he improves the opportunity to speak of the history of fortresses in general. And here again he

takes a wide sweep, for he begins with Ninus and Semiramis, then he passes on to the prophecies of Daniel, from these to the Romans and their conquests in Germany; and finally to the Franks and their alleged descent, from the Trojans. Here he again pauses, in order to return to Cæsar, from whom he contrives to work his way to the birth of the Saviour, when, having again slightly touched upon the extension of christianity, he commences anew the praises of his hero. And this subject now engages him to the end. He portrays the character of St. Anno, relates the persecutions which he suffered, and extols the miracles which he wrought. This description of Anno's (others say Hanno) character, and the account of the battle between Cæsar and Pompey, in Egypt, belong to the best passages of the whole poem.

And here we pause.—If our way has hitherto been frequently, and in more than one respect, dark and discouraging, we may now look for light to guide and cheer us in our onward progress.

BIBLICAL CRITICISM.

(No. I.)

MATT. VII, 6.

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” On this passage, Kuinöel remarks: “The meaning of the proverb is—do not communicate religious truth to men who are noted for moral impurity and turpitude, who, like cross dogs, would be ready to attack and injure you, and to treat with contempt your instructions, but avoid such and have no intercourse with them.”

Swine and dogs are symbols of men devoid of capacity to receive religion, and prepared to treat with contumely and injury those who are its teachers.

Augusti and DeWette, in their justly celebrated German translation of the Bible, render the passage:—“Gebt das Heilige nicht den Hunden, und werfet eure Perlen nicht den Schweinen vor, auf dasz sie dieselben nicht zertreten mit ihren Füßen, und sich wenden und euch zerreißen.”

Olshausen, who amongst commentators is distinguished for the ability with which he traces out the links which bind passages together, discovers points of adhesion between this and what precedes it, which have escaped other eyes less acute. Says he, “The admonitions to lenity, in the preceding passages, are properly followed by a caution against the opposite extreme, viz: the unintelligent presentation of religious truth resulting from a failure to notice the proprieties of the occasion.

Whilst condemnation is forbidden by Christ, because there is in it a charge of guilt, judgment is countenanced as necessary to the formation of correct opinion of character. The last is necessary for the christian, to enable him to discriminate between right and wrong. Dogs and swine indicate the depravity which displays itself in open and inordinate sensuality. This must be known to the christian, that he may avoid the juxtaposition of it and his religion—because there can be no affinity between them, and a reaction may be produced injurious to him.

The terms holy, and pearls, represent the pure doctrines of the kingdom of God, (Matt. XIII, 45.) Men of abandoned habits need the threatenings of the law—the Gospel is perverted by them to the injury of those who preach it. That which is holy excites rage in canine natures, and it is trodden into the mire, which is congenial to them, by those who are swinish in their dispositions."

Tholuck does not express himself decidedly in regard to a connexion between the passage under consideration, and those which precede it. He concedes that a connexion may be eliminated, by adding: "it is true, in some cases, judgment must be exercised"—but as there is neither a conjunctive nor an adversative particle, in the sentence, the evidence of such connexion is not quite satisfactory. No critic, with whom we are acquainted, has treated the whole subject with more care and ability, than this celebrated philologist in his "*Philologisch-theologische Auslegung der Bergpredigt Christi nach Matthäus.*" In summing up, he accords with Zuingli, Luther, Calvin, Chemnitz, Rus, &c., and regards the persons symbolized to be those who have been faithfully dealt with by ministers of the Gospel, but who perseveringly reject the offers of mercy. Matt. x, 12—14, in his judgment illustrates the meaning of the Saviour. Compare Titus III, 11, Acts XIII, 46. Parallels may be found in Proverbs IX, 8; XXIII, 9.

Indulging in a few reflections on these words of our Lord, we may remark that care should be taken to whom, and what we speak. It is the duty of ministers of the Gospel to preach, but not to be unobservant of persons and circumstances. In the vast variety of matter furnished to their hands and adapted to the numerous wants of men, regard should always be had to propriety of selection and adaptedness of application. The consolations of the divine message are not to be administered to hardened, impenitent transgressors. The thunders of Sinai are not to be sounded in the ears of the penitent and contrite. It is here that the practiced hand is required. Injudicious ministrations may inflame the disease and produce irreparable injury. Difficult it is most certainly, to determine when we may relinquish hope in regard to the success of our instructions, but when we compare our practice with apostolic usage as exhibited in the passage cited above, may we not conclude, that in reiterating from year to year, the same great truths, to a disobedient and gain-saying people, we are transcending

the limits of our commission ; exercising forbearance which is not called for, and furnishing to dogs and swine what spurned by them would be thankfully received by those elsewhere, who are whitening for the harvest, and need but a heaven-sent messenger to be their guide, in order to induce them to devote themselves to the honored service of the great Redeemer of a ruined world.

Ministers of the Gospel, ask—whether you are not giving that which is holy to dogs, and casting your pearls before swine ?

STANZAS,

ON HEARING THE CHILDREN SING IN THE INFANT SABBATH SCHOOL
AT GETTYSBURG, SUNDAY, FEB. 16, 1840.

BY C. W. THOMPSON, ESQ.

Those silver voices—still they ring,
Like heavenly music, in mine ears—
Sing on, ye gentle spirits, sing—
Until you melt my soul to tears.

Your plaintive tones, of parted days,
Around me bring a gathering throng ;
And from my heart's recesses plays
The fount of memory swift and strong.

I see again those school-boy hours,
When cares were light and sorrows few—
When Time flung round his wreaths of flow'rs,
All fresh with morning's purest dew.

I see those buoyant spirits nigh,
Those gay companions sporting round,
Unstained by sin's corrupting dye,
Unharm'd by sorrow's rankling wound.

I see—oh ! sight too fond—too dear—
Still strong my sympathies to move—
I see in all her smiles appear
The mother of my boy-hood's love.

Yes ! sing—and let my tears o'erflow,
Ye infant voices, sweet and wild—
No other love can earth bestow,
Like that a mother gives her child.

Your tones fall round me, as on flowers
Descend the drops of heaven's own dew—
And doubting all my manhood's powers,
I wish I could my life renew

O thou ! by whom our thoughts are heard,
Who canst our inmost feelings read,
When Thou would'st teach me by thy word,
Then may I be a child indeed.

Philadelphia, 21st Feb.

CHRISTIAN MISSIONS.

No. 2.

Swartz's labors in India.

NEVER was there a more interesting field opened to Missionary operations, than that which India presented at the time the successful enterprize of the Portuguese opened it to the European world. Its teeming population were considerably advanced in civilization, had a literature of their own, and by the circumstances of the times were rendered accessible to the christian world. The Portuguese were no less eager in subduing that part of the world to the spiritual government of the Pope, than to the temporal jurisdiction of their own sovereign. Unscrupulous in the use of the means; presenting the truth, if they had no other weapon, resorting to fraud if that was more likely to succeed; calling in the sword of the magistrate or of the army wherever they had obtained a firm footing; and establishing an Inquisition at Goa, they were making rapid strides towards the extermination of Paganism wherever they had any authority, when the just judgments of God shattered their power, and averted from christendom the curse of converting India by such means. It is true, the Dutch, who succeeded them in Ceylon, and some of their other possessions, pursued a course of which we can by no means approve, but it was not attended with the enormities of which we have just spoken. But the Danes were the first who commenced a system of operations which commends itself to us as consistent with the genius of the Bible and of the Protestant world, which requires the presentation of truth, whilst every one is left free to act according to the convictions of his reason and conscience.

It was at the commencement of the eighteenth century (1706) Ziegenbalg and Plutche commenced their labors at Tranquebar, under the auspices of Frederick IV, of Denmark, who was induced to enter upon this work at the suggestion of his chaplain, Dr. Lutkens. Although entirely ignorant of the language of the country, the missionaries had the satisfaction, in the course of a year, of baptizing several of the natives. They then proceeded to erect a building for a church, and, notwithstanding the opposition of the local authorities, who, regardless of the instructions they received from the home government, threw every obstacle in their way, proceeded steadily and successfully in the prosecution of their work, erecting schools, training native assistants, printing various works, and circulating the scriptures to a considerable extent.— Besides the funds supplied by the king of Denmark, they were assisted by voluntary contributions from Denmark and Germany, and especially from the Orphan House at Halle. The Society for the Promotion of Christian Knowledge, established about this time, in England, also came forward to their assistance in the most generous

manner. In 1714, Ziegenbalg made a voyage to Europe, where he met with the most enthusiastic reception. Particularly was this the case in Halle and Würtemberg, the duke of which country ordered collections to be made for missionary purposes throughout his dominions. In England, the king (George I.) honored him with an interview, and afterwards entered into a correspondence with the mission. Meanwhile the mission had been strengthened by various useful assistants, especially J. E. Grundler who succeeded Ziegenbalg in the management of the mission, which was deprived of the services of this distinguished man, who died in 1719, at the early age of 36. Grundler followed him to the grave in a short time, leaving Benjamin Schulze at the head of the mission. Under his superintendence the labors of the mission were extended considerably beyond the limits of the Danish possessions. A great many who had joined the church of Rome, embraced Protestantism through the influence of these faithful men, whose labors were every where crowned with remarkable success, so that by the year 1747, that is forty years after the establishment of the mission, their converts were estimated, including children, at 8056, of whom 5235 were still living.

This is a very hasty sketch of the manner in which the ground was prepared for the labors of that eminent man of God, Christian Frederick Swartz. Having pursued his studies for some time in various institutions, he entered Halle, where, during a year and a half, he was engaged in the study of the Tamul, under the direction of the missionary Schulze, who had returned to Europe in consequence of the failure of his health, but still exerted himself to forward the interests of the cause to which his best days had been devoted. Schulze was then employed in preparing the Bible for the press in the Tamul language, and it was intended that Swartz should assist him in correcting the proof for the press. This edition of the bible was not printed, but Swartz did not lose his labors, for in 1750, in company with Hutteman and Polzenhagen, he embarked for India, and in about six months landed safely at Tranquebar. There he appears to have labored with his characteristic zeal and energy until 1766, when he was appointed to preside over the station at Trichinapoly. Soon after this he extended his labors to Tanjore, 27 miles distant. The Rajah of this country manifested considerable interest in his preaching, became his steadfast friend and admirer, so that upon his death he wished to leave him the guardian of his adopted son—which, however, Swartz declined. The attention of the Hindoos was greatly increased by his labors in this field, which is one of the most populous and fertile districts in Hindoostan. The Roman converts were also awakened to serious inquiry. This, of course, excited the opposition of the Brahmins and friends of idolatry, but the hatred of the Jesuits was still more bitter and active. Not content with forbidding their own people from holding any intercourse

with the Protestant missionaries, the priests did all they could to poison the minds of the heathen against them, and even stirred them up to acts of violence and murder. In order rightly to understand the obstacles that were in the way of his success, we must consider the institutions of that country, which have a direct tendency to prevent intercourse with foreigners, and especially, to discourage and preclude the reception of their religion. It is well known that here exists that remarkable distinction of *caste*.—“Caste is a Portuguese word; *Jati*, the Indian term, signifies a genus or kind. The different castes of the Hindoos are therefore considered as so many different species of human beings, and it is believed that different forms of worship and habits of life are necessarily adapted to each. Originally there were four castes which are supposed to have sprung from different parts of Brahma's body, and from such parts as to establish their different ranks.—The first were theologians, or the brahmins; the 2d were kings and soldiers; the 3d merchants and husbandmen; the 4th mechanics and servants. This distribution is of remote antiquity. In process of time the original distinction extended to a subdivision of employments. There are now about one hundred different castes, all of which are included under the general denomination of *brahmins* and *sooders*, subdivision has been added to subdivision. The lowest caste of sooder, for instance, admits of many subordinate castes, extending to persons of the most servile occupations, and each invariably follows the occupation of his forefathers. From generation to generation the same family follow the same business, and hold the same rank. The brahmins, however, reserve to themselves the right of descending to secular employments, and even to those which are menial. According to the rules of caste, those of one may not intermarry, nor even eat or drink with those of another. It is said none of the high castes will even drink water in the family of a white man; and in those countries where Europeans are their rulers, the heathen rank them under the lowest caste. The distinction of caste is interwoven with every circumstance of life; adherence to it is viewed as a matter of religion, and the castes become so many religious sects. If one violates the rules of his caste he is excommunicated, which is called *losing caste*. From that time his nearest relations abandon him; he can seldom recover his former standing, and only by a large fee to the brahmins. In this way he may generally be restored, but not always. Dr. Carey mentions the case of a man who offered £100,000 (or \$44,400,) for this purpose, but was refused.”* Professing to believe in the divine unity, they have carried polytheism to an excess beyond the possibility of a parallel. They speak of 330,000,000 of gods. Idols of every hideous form are in their temples. The monkey, the serpent, the river, and the

* Edward's Missionary Gazetteer.

elements, are the objects of their devotion. Their moral character is deeply degraded. Concubinage prevails to a great extent in consequence of marriage being contracted for the parties by their parents when they are mere children. Widows not being allowed to marry and yet being very numerous, in consequence of these early marriages, chastity is by no means a common virtue. Infanticide is common, one whole tribe, the Rajpoots, having made it a point of honor to destroy all their female children. The burning of widows on the funeral piles of their deceased husbands, was equally prevalent.

To all these difficulties arising from the habits, the religion, the ignorance, and the deep moral degradation of the Hindoos, must be added the influence of Europeans, who not only obstructed the work by their evil example, and the prejudice they thus excited against Christianity, but actually arrayed themselves against it.

Notwithstanding these formidable obstacles, the labors of this devoted soldier of the cross were crowned with the most brilliant success. He supposed some time before his death, that he had been instrumental in the conversion of *two thousand* persons, of whom five hundred were Mohammedans and the others Hindoos of various castes. Indeed the country felt his influence from one end to the other wherever he went. We have mentioned that the Rajah of Tanjore wished him to act as his son's guardian, and, although he did not fill that station, the young Rajah venerated him almost as a father, visited him, and at his death covered his body with cloth of gold, erected a monument to his memory, and endowed an asylum for orphan children, a deed which he well knew would be most gratifying to the feelings of him who had, during his life, manifested the deepest interest in every deed of benevolence. The Europeans, too, recognized his worth, and he numbered many of them among the trophies of his ministry. But he was no less serviceable to the temporal interests of the country; for when the English East-India company could find no other negotiator that was likely to succeed, they sent him to assure Hyder Ally of their friendly intentions. That renowned chieftain received him with the highest respect, and at his departure presented him with a large sum of money, which Swartz employed for the establishment of a charity school at Zanjore. So high was the opinion entertained of his purity of character, that when the government of the country had neither the credit nor the authority to get supplies of provisions for their famishing troops, his assurance was deemed a sufficient guarantee for the furnishing of all necessary supplies.

The means by which he accomplished so much were simple enough. "Mr. Swartz," said one of his converts, "was full of the love of Christ. He used to preach of the love of the Redeemer till he wept, and then his hearers soon became christians."* Be-

* Brown's History of Missions.

sides, he was indefatigable in his labors. He prepared the native assistants whom he employed in the most thorough manner. He daily assembled those to whom he had access, and instructed them how to explain the truths of christianity. He urged them to address their countrymen in a mild and winning manner, overlooking all the rude language and injuries which they might receive. He united with them in prayer very frequently, and received regular accounts from them of the manner in which they operated. He himself conversed with all ranks of natives in the freest and most affectionate manner, and multitudes flocked to hear him preach. He not only established schools wherever he found an opening, but even to the close of his life gave them his personal attention. In the seventieth year of his age he might be seen in a school, surrounded by a group of children, who listened to him as to a beloved parent, whilst he endeavored to adapt the truths of christianity to their tender minds.

He closed his apostolic career at Tanjore, Feb. 13, 1798, in the 72d year of his age, forty-eight of which he had spent in India as a missionary. The result of his labors will be manifest in that country to the end of time. Not only did his immediate successors reap an abundant harvest, one of them, Mr. Gericke, being instrumental in bringing thousands into the church, but these impressions have been deepening and extending ever since. The whole of Southern India where he labored, is ready for the reception of the Gospel. Not only individuals, but whole neighborhoods and villages have abjured idolatry, destroyed their idols, converted their temples into churches, and requested christian instruction. It is estimated that in the course of the century in which Swartz and his immediate predecessors and successors labored, from *forty to eighty thousand* of the natives of that country embraced christianity. We shall take occasion hereafter, to show the progress of this work, in the same regions, in our day.

The Sabbath School Teacher: designed to aid in elevating and perfecting the Sabbath School system. By REV. JOHN TODD, Pastor of the First Congregational Church, Philadelphia.

Mr. Todd has, for some years past, steadily advanced in reputation as an author. His "Student's Manual" is a work that deserves not merely a place upon the book-shelf of every intelligent young man, but will well repay all for whom it is designed for a second and third perusal. His advice is sound, his style pleasing, his illustrations, though very copious, generally apt, his materials well chosen and well arranged. It is hardly necessary to add, that an author who so well understands the spirits and wants of his age is remarkably *practical*.

To confine ourselves, however, to the work under consideration. As its title indicates, it is intended to bear upon one of the grandest moral enterprizes of the day. The Sabbath School, originally intended to carry knowledge to the destitute and neglected children of the poor, elevated in its character, and enlarged in its aims, is now converted into a channel for diffusing religious information throughout all classes of the community, by impressing upon the youthful mind, so soon as it is capable of receiving them, the principles of religion and virtue. But we will let our author state this design in his own words:

"I rejoice in the belief that the impression is becoming more and more universal, even among those who are not professedly acting as christians, that the *heart* must be educated as well as the mind. I select the following testimony from Victor Cousin's able report on Primary Instruction: "We have abundant proof that the well-being of an individual, like that of a people, is no ways secured by extraordinary intellectual powers, or very refined civilization. The true happiness of an individual, as of a people, is founded in strict morality, self-government, humility and moderation; on the willing performance of all duties to *God*, his superiors, and his neighbors. *A religious and moral education is, consequently, the first want of a people.*" The first deep impression which I wish to have abide with you, is, that the *Sabbath School is to be a great and important instrument for the salvation of the earth.* For eighteen hundred years the Church has been laboring for the conversion of the world, with such instruments as she could find; but the time is come when she must *raise* up instruments for this work, and make it a part of her calculations to train up men for the conversion of the world." pp. 30—35.

Having discussed this great object of the system in his first chapter, he proceeds in the second to lay down what he considers the first principles in christian education, viz: the promotion of right *habits* in the scholar, the communication of *fixed principles of religion*, that *example* is an uninterrupted course of instruction, that religion is to be inculcated with the earliest dawn of intelligence, and that there is a stronger aversion in the mind of the child to this than to any other kind of instruction. From some of his positions in these matters, as for instance, the use of catechisms of the most abstract and metaphysical character, we cannot but dissent, for reasons which we have not room now to state. But the position, that "a child is more averse to receive religious instruction than any other," with the corroborative testimony adduced, viz: "that the ingenuity [of teachers] has been too often tasked, their patience too often and too severely taxed when trying to fix and keep the attention of their class, to doubt the truth here laid down," is certainly different from my own experience. I have been engaged for about the same length of time as a teacher of a Sabbath School, and as a teacher of the ordinary branches of education, and feel at perfect liberty to declare that *I have not found my pupils more averse to the study of the Bible than to the study of arithmetic or grammar.* And if any one inquire whether I succeeded in making as good christians of them as I did arithmeticians or grammarians, I answer no—but then it must be recollected that I did not devote one-twentieth of the time to their moral, that I did to their intellectual training. What wonder,

then, is it that the progress of our children in religion and virtue is slow? Why, if a parent were to send a scholar to my school one day out of seven, for the purpose of learning his mother tongue, to say nothing of Latin or Greek, I would certainly despair of accomplishing any thing. Is it not, then, rather a matter of surprise that the Sabbath School accomplishes so much? Let no one say that it is aided by other causes, instruction at home, from the pulpit, and from books—are not some of the most interesting cases of benefit conferred by Sabbath Schools, those of children in whose homes every adverse influence has full swing? But we cannot pretend to argue this case at full length, and accompany our author to topics upon which our views coincide better.

The character and duties of the superintendent, and the qualifications of a good teacher are very satisfactorily handled. The directions for the acquisition and communication of knowledge adapted to the Sabbath School teacher's purposes, are judicious.—The chapter on Infant Schools is introduced by one of his most striking illustrations, and may be given as a specimen of his style in this direction:

“Buffon in his Natural History, describes the wild Ass which was brought to France, and which was the only one he ever saw. He says it was nearly wild when it arrived, but after great labor and pains to subdue him, they at length got him so tame that a man dared mount him, having two additional men to hold him by the bridle. He was restive like a vicious horse, and obstinate as a mule; still, Buffon thinks that if he had been accustomed to obedience and tameness from his earliest years, he would be as mild as the tame ass, or the horse, and might be used in their place.

Now the scriptures describe human nature by saying, that “man is born like the wild ass's colt!” If this graphic description be correct, then we cannot be too anxious to begin the process of subduing and taming, too early. The men who are engaged in catching, taming, and exhibiting wild beasts, never think of catching one that is old, or even grown up. They take them as young as possible, and even then find it difficult to manage them. They act on the soundest principles of wisdom.” pp. 249—250.

His conclusions upon this (the Infant school) part of the Sabbath School system are undoubtedly correct:

“There may be an infant class or an infant school in connexion with every Sabbath School in the land. It ought to be so; and why is it not so? Is it not because we have considered these little ones too young? But may not this impression be a mere prejudice? Some thirty years ago our churches [what churches?] thought that every one must serve the devil until at least twenty years old; and the consequence was, that it was a very rare sight to see the young under twenty entering the church with the purpose of living for God. Few young people then professed to serve God. Was not this a very great mistake? And shall our churches let Satan still have the very best part of life with which to take possession of the soul? No, they must not do it. Let every minister and every officer in our churches, and every superintendent at once take up the subject and resolve that there shall be such a class or classes connected with every Sabbath School in the land. Then shall we have begun at the right period of life, to sow the seed: and then will our blessed Redeemer gather to himself a glorious harvest for the garners of immortality.”

The chapter on singing deserves especial attention. We commend the following remarks not only to Sabbath Schools, but to

all choirs and singers: "There are two points to be insisted on in teaching children in the Sabbath School to sing, viz. that the *vowels* are to be pronounced clearly and distinctly, just as we pronounce them in speaking. If this be overlooked, and the vowels and consonants be run into each other, it will be singing in an unknown tongue. Great pains should be taken to have the enunciation clear and distinct. The other point is, to have them taught to place the emphasis right, so as to have the music correspond with the words. What is the object of singing but to give the words more power and interest? How can this object be accomplished except by attention to the emphasis?" His suggestion as to the use of the same hymn book in church and in Sabbath School is very good, but unfortunately there is no collection of hymns, so far as our knowledge extends at least, that would answer both these purposes. This we think is wrong, but until our churches improve their collections, we think the Sabbath Schools act wisely in using such books as the Union Hymns, or any other that seems adapted to their wants. His advice "to have the selection of hymns very limited," ought also to be received with some qualifications. It is true that nothing is sweeter than singing a familiar and favorite hymn,—but if children are taken over the same hymns month after month, they will certainly get wearied of them at last. It is really astonishing how many hymns even infants can learn, and learn well, and of course, the older children and teachers can do much more and ought therefore to have a pretty extensive collection from which to select.

The remainder of the volume discusses the connexion of the Missionary cause with Sabbath Schools, the duty of the church and pastor to the school, and of teachers in regard to the Sabbath; the selection of young men for the ministry, and encouragements to faithfulness in discharging the duties devolving upon the Sabbath School teacher. Although strongly tempted to transfer some of his reasonings upon these topics to our pages, and give our own views in connexion with them, we forbear, as we are in danger of extending this notice beyond the limits which we have set to ourselves in such matters.—We merely add, that this work was originally delivered by Mr. Todd in a series of lectures to the teachers of the Sabbath School connected with his congregation. This accounts for the style being in many respects different from that of his other works. The teachers did themselves credit by requesting the publication of these lectures—and we hope that hundreds of those thus engaged will profit by the perusal of this volume, which we heartily commend to their attention.

DR. DEMME'S DISCOURSE.

(Concluded.)

"There cannot be any mistake but that our time is one of those periods of transition and development, which prepare the way for great and decisive results, through which it is made manifest, whose is the kingdom, and the power, and the victory. And the final victory is not a matter of doubt. Six thousand years ago, it was already said: "it will bruise thy head," and the history of the world hath not hitherto refuted that declaration, but confirmed it, whence the hymn is heard in the dwelling of the just: "The right hand of the Lord is exalted, the right hand of the Lord hath gotten him the victory." We need not then be greatly afraid.— Though there be commotion around us, this must not alarm and silence any witness of the truth. Perhaps we may take it as a sign for good: a delusive rest, the peace of the tombs may have prevailed, but now the spirits are tried, "in order that the thoughts of many hearts may be made manifest," and that "those which are faithful," may become known. But we are to take heed, that we ourselves resolutely determine and openly declare, on which side we will stand, and that we fight in the right spirit and with the right armor, even "the living word of God, which endureth forever." For the word of man is like grass, and all the glory of human wisdom like the flower of grass. The grass withereth, the flower fadeth; but the word of the Lord endureth forever." But this is the word which hath hitherto been preached among us, (I Pet. I. 24, 25,) and shall now be preached. Yes, my brethren, I desire to witness, with firmness and freedom, as our time seems to demand. With this object in view, I have selected the text which has been read."

Having thus introduced the subject, our author goes on to portray its outlines; to draw, with a few masterly strokes, a bold sketch of the stem, around which branches of rich foliage and generous fruit may cluster, yielding shelter and nourishment to the believing heart. We cannot refrain from presenting this spirited sketch also to our English readers. The author proceeds, where we broke off above, as follows:

"A great and rich passage! It might be called an apostolic hymn of praise on the gracious revelation of God in Christ. We see ourselves placed on an eminence, from which we may survey the history of christianity, from the cradle in which it begins, to the throne, on which it ends. And, indeed, this seems to be agreeable to the design of the Apostle. In what precedes, Paul had given his young friend Timothy, who was then at Ephesus, some paternal advice as to "how he ought to behave himself in the house of God." By this house of God he does not mean a temple built by the hand of man, like that of the Jews at Jerusalem, or

that of the Gentiles at Ephesus, but "the church of the living God," the community of the true worshippers of God in Christ Jesus. And his present purpose is to tell him, to what he shall steadfastly hold, and what, in return, will uphold him, because on it the church of the living God is built. And thus he begins: "A pillar and ground of the truth:" a firmly grounded pillar of the truth is—a mystery. The counsel of God is thus designated, because no man could know of it, because to all creatures it was hidden and sealed, until God himself bare witness thereof. He does not then mean incomprehensible doctrines, enveloped in mysterious darkness, and contrary to reason; but such doctrines which, because they were beyond our reason, we could not discern, until God made them known to us. And must not christianity, if it is a divine revelation, contain such mysteries? If we could ourselves have supplied what Jesus brought to us, there would have been no need of his bringing it.—A revelation must have something to reveal; yes, and what it doth reveal, cannot be aught else than what is highest and best. A mystery is the pillar and ground of christian truth.—But what manner of mystery? The heathen also had religious mysteries, sacred practices and doctrines, which they pretended to have received from their gods, and which they highly valued. In this, then, would christianity be like unto heathenism? No! replies the apostle, inasmuch as he points out a two-fold difference. First: our mystery is "manifestly great." The mysteries of the heathen are only seemingly great: all their glory consists in and depends upon their remaining unknown; as soon as they become manifest, there is nothing found but empty dreams, childish amusements, or cunning deceptions. And hence they are valued only whilst they remain unknown, but they are despised as soon as they are understood. The priests know this and keep them concealed. They are communicated only to the initiated, but carefully concealed from the people: at their celebration the warning is heard: "Depart, depart ye profane!" and the punishment of death awaits the intruder. It is otherwise with our mystery. This is open to every one; we walk in the light and in the day, we speak openly and invite all: "come and see!" And why should we not? We have no disgrace to fear. Our mystery is despised only by those who do not know it: the more we become acquainted with it, the more do we find in it. To this all bear witness who obtain a knowledge of it; it is really great, manifestly great. Again: the mysteries of the heathen do not promote truth, virtue and piety, but error, falsehood and vice. Carefully as they conceal it, it is yet known that in connexion with them works of night and darkness are done. But our mystery, O Timothy! is a *godly* mystery, a mystery of godliness. This aims, in all respects, at a sincere worship of God, at making man really better, and truly happy—its design is, again, to make man good and happy in God, to restore him to the happiness of godliness.

Thus are we inducted by the Apostle: thus he leads us upon the mount, and then makes the mystery itself pass before us, in a history of our redemption. Let us, then, my fellow-christians, and ye, my brethren in office, let us attentively examine it, and

I. *As a manifestly great mystery*, of which we need not be ashamed;

II. *As a godly mystery*, which would not have cause to be ashamed of us."

Here then our author's great subject is fairly before us, and we only regret that our limits do not permit us to exhibit to our readers, the masterly manner in which he sets forth the nature of the gospel-mystery, and the claims which it has upon us. In order to do this, it would be necessary to translate the whole discourse, for where all is beautiful and excellent, selection is difficult. We must therefore be content with presenting a brief outline of the whole. Under the first grand division the abstract greatness, the internal excellencies of the gospel-mystery are treated of. Under this we have, in the order observed in the text, six subdivisions, in which the great outlines of the sketch, as drawn by the powerful pencil of Paul, are, with admirable skill, connected, by the most glowing, and yet the softest colouring, into a full and radiant picture, brightly radiating the deep meanings, which the less gifted or enlightened might have failed to discover in the grand draught of the Apostle. The intimate connexion of the different parts of the picture is clearly set forth: each is shown to be necessary to the perfection of the other, so that it is made obvious that to take away one feature out of the Apostle's sketch, would be to destroy not only the unity but the truth of the whole.

Under the second grand division we have again six subdivisions, in which our author goes over the same ground, but with a different object in view, namely: to direct attention and to attract the heart to the practical bearings of all the different parts of his great subject. And in this part, we think, he is even more eloquent than in the first. This circumstance may be readily accounted for. For however closely he brings the truths of which he treats under his first division, into connexion with the concerns of human life, he there speaks of the highest facts, the most exalted events, revealed in the Bible, and sets forth their nature and excellence, and walking on holy ground, he steps with caution and reverence. But here, on the same holy ground indeed, yet not looking upward from Tabor's summit, but downward, upon the multitude, whom he would excite to strive after a participation in its glories, he speaks, with his uplifted finger still pointing to the wonders revealed from above, to his hearers of the relation which they ought to sustain to them: of the duties which devolve upon them: of the convictions and affections and activities which the knowledge of this mystery of godliness ought to produce in their hearts and lives.

And he speaks with the affection and power, the earnestness and zeal of a christian minister, to whom this godly mystery has become precious infinitely above all that this life can give, and who ardently desires to see all who may hear him, love it and value it and cleave to it as he does.

And in this part also we find the same beauty of progressive development, the same intimate connexion between the several parts, which characterize the first. The interest is equally sustained throughout the whole discourse, and if any one part would seem to be better than another, it must be because its more immediate subject is, at the time, most in our thoughts and nearest to our hearts.

We have thus, somewhat at length, expressed our candid opinion of this delightful production: and we are persuaded, that none who have had the privilege of hearing or reading it can wish that we had said less in its praise. To students of theology we recommend its careful study. And believing that it is truly a word spoken in season, in this age of indifference, of scepticism and of malignant infidelity, when the christian needs to have his heart encouraged and his hands strengthened, and the state of the world demands a clear and full and fearless testimony on the part of the herald of our godly mystery, we would earnestly request the Brethren of the Pennsylvania Synod to send forth, in pursuance of their resolution, an English translation.

LITERARY AND SCIENTIFIC INTELLIGENCE.

CEROGRAPHY.—Mr. Morse, one of the editors of the N. York Observer, has invented a mode of engraving, to which he gives this name. As the invention arose from his desire to print maps executed upon wood with a common Napier newspaper press, it is to be presumed that the attainment of a superior style by this means is one of the great advantages of the art. The inventor himself describes it as follows:—"The engraving of many subjects can be executed with a rapidity approaching very near to that of drawing upon stone; and the whole expense of a plate prepared for the press will ordinarily be less than a plate in copper or wood. The plate is durable under the press, a million good copies may be struck from it; and as it can be stereotyped, the number of plates may be multiplied indefinitely at a trifling expense, and each plate will give a million of copies. Lines of all engravings, except, perhaps, the very finest class, can be made with nearly or quite the same perfection as in copper or steel, and with less labor. We know of no limits to the size of cerographic plates. We suppose they may be made as large as the bed of the

largest Napier press. The printing is executed with the common printing press, and of course as rapidly as wood-cut or letter-press printing; that is, at the rate of 6,000 square feet in ten hours, for beautiful work under the hand-press, or 60,000 under the single Napier.—We suppose that with an improvement of which it is evidently susceptible, it will also have an important effect on the art of printing, especially on printing in the characters of the Chinese, Hindoo, and other oriental languages. Even in its present state it will no doubt be used as a substitute for type-setting in some cases; but of this we will say more hereafter.” From the specimens of the art furnished in the shape of maps of Connecticut, &c., we believe that the most sanguine hopes of the inventor may be realized.

PROFESSOR ROBINSON'S TRAVELS.—Robert Walsh, Esq., writes to the National Intelligencer: “We shall have an important book of travels from our learned countryman, Dr. Robinson, Professor in the Theological Seminary at New York. A distinguished scholar of my acquaintance, who has read a considerable portion of the manuscript, has expressed to me his certainty that it will be a classical work, especially with reference to Biblical geography and scriptural antiquities. Dr. Robinson journeyed with Rev. Mr. Smith, who has long been at the head of the American missionary establishment at Beyrout—well known for his historical work on Armenia, and familiarly acquainted with the living languages of the East. He has modestly resigned to his fellow-traveller the labor and fame of narrating their journey from Cairo through the desert of Mt. Sinai, and thence to Jerusalem by a route never heretofore explored by any Frank traveller, and throwing new light upon the *Exodus* of the Israelites. He has been now for several months at Berlin, arranging his materials and availing himself of the rich collections in that capital, as well as the advice of Baron Humboldt, and of the celebrated geographer, Ritter—constructing maps, and in short doing every thing to render his work complete and accurate. It is written in a pure, unaffected style, though deeply tinged with the enthusiasm excited in a pious mind by the view of the holy places. Professor Robinson is also in active correspondence with the geographical societies of London and Paris, and with the most learned Orientalists of Vienna and other parts of Germany; so that we expect a work highly creditable to American literature. The *fund* or substance, however, consists of his own actual observations of all the most important points of the geography of the Holy Land, which cannot but be of the greatest interest to biblical scholars—at the same time, it will be a very acceptable book for general readers. He will publish three editions simultaneously—in German, at Berlin, and in English in London and N. York.”

REV. ALBERT BARNES has just given to the world his *Notes on Isaiah*, in 3 vols. 8vo. As we have not yet been able to procure the work, we content ourselves, for the present, with a notice which appears in the *New York Observer*, intending to give it a more detailed review, as soon as it comes to hand. The title as there given, is "Notes, Critical, Explanatory and Practical on the book of Isaiah: with a new translation. By Rev. Albert Barnes, of Philadelphia. With maps of Canaan from the time of Joshua to the Babylonish captivity, the land of Moriah or Jerusalem, and the adjacent countries, the Dominions of Solomon and his allies, and the country around the Dead Sea."

"This is a valuable work. Mr. Barnes has not, like some commentators, passed lightly over difficult passages, but has brought extensive research and unwearied industry to the work of ascertaining their true import, and dwelt upon them until he has made his opinion concerning them, and the reasons for it, perfectly intelligible to the reader. Nor has he, like some others, neglected those parts of his text which are more clearly understood; but has taken pains to bring out, and display, and impress their meaning, that the reader may understand it and feel it. In short, he has endeavored to make every part produce the effect on the mind and heart of the reader, which the prophet intended. For this part he has not only laid former commentators, ancient and modern, Jewish and christian, under contribution, but has drawn largely from the stores of geographical knowledge, which modern travellers have furnished, and has thus been enabled to show the meaning and minute fulfilment of many prophecies, more clearly and forcibly than his predecessors had the means of doing. The work is designed principally for ministers of the Gospel and theological students; but will be found profitable to intelligent readers in every department of Society."

DR. KURTZ ON BAPTISM.—Proposals for publishing this work have for some time been issued, and we presume that it will speedily make its appearance. It has received warm recommendations from nearly all the Protestant ministers of Baltimore, and will, we have no doubt, add to the Dr.'s well-earned reputation.—We consider the learned aspects of this subject pretty well exhausted, and it now only remains to put the materials that have been accumulating for the last century (for this controversy does not extend greatly beyond this time) into a popular form, so that they may be duly appreciated by our church-members generally, who have long enough been perplexed with disquisitions upon βαπτω, βαπτίζω, εϋ etc. which is all Greek to them. This we have no doubt Dr. Kurtz will do, and we are therefore quite anxious for the appearance of the work, with the perusal of a few pages of which we were some time since favored. Judging from these we are satisfied that it will meet the views and wants of those who have so often urged the necessity of such a publication.

POLITICAL CONDITION OF EUROPE.

We copy from the "Pennsylvania German," a weekly newspaper, printed in Philadelphia, partly in German and partly in English, a part of the translation of Wolfgang Menzel's *Strictures on a diplomatic work* entitled: "the European Pentarchy" (*Die Europæische Pentarchie*.)

The destiny of Europe, says the anonymous author of "the European Pentarchy," is in the hands of the five great cabinets, viz, those of St. James, the Tuilleries, St. Petersburg, Vienna and Berlin; whose respective influence he discusses with great freedom; dwelling on the origin, composition and progress of the different dynasties as the main source of their power. Menzel, on the contrary, places the imponderable forces of states and nations by the side of the material ones, and counts among the former the national habits of a people, their faith, their church, their political principles and their material interests. These, he thinks, form the true pentarchy of Europe. Intelligence he does not account a separate power; because he considers knowledge merely as subservient to national glory, promoting or acting sometimes against religion, affecting political principles, or through the medium of the natural sciences, advancing the material happiness of man. That the familiar adage: *Knowledge is power*, is to be understood only in *this* sense is evident from the history of our own German Fatherland.

We will not trouble our readers with the historian's philosophical speculations the force of national habits, on the influence of religion and the church, and government, on the relative positions of the catholic and protestant religions, and at last on the theory of liberty and equality as promulgated by the disciples of the *French Revolution*, but proceed at once to give the author's views of the relative position of England, France, Russia, Austria and Prussia.

England he places justly at the head of the pentarchy; her energy being proved beyond all controversy by the birth she gave to a most powerful people in another hemisphere and the many successful and glorious wars she has waged against other nations. He then dwells on the political tact of the English people, who not only suffer, patiently, all sorts of social classifications, but actually desire and maintain them. He does not apprehend the decline and fall of England from the progress of radicalism, but refers to the *Act of Navigation*, which passed under Cromwell, as decided evidence to the contrary. England possesses by virtue of her constitution the power of exciting, or taking advantage of, every kind of sympathy, either in favour of the monarchical, aristocratic or democratic element of state. In this respect she is unquestionably the most influential power in the world and can, whenever she pleases, and with comparatively small sacrifices to herself, find in the material interests of every country the most powerful and invincible ally.

With regard to Russia, Menzel observes that her political activity has justly roused the suspicion of every other power, and that her ill-applied art of exciting sympathies has excited apathy and aversion. Her power, according to his opinion, consists wholly in the physical masses she can turn into the field, not in the genius of the nation; hence the absurdity of the jealousy of national Russians with regard to foreigners. It was by the talent and genius of *foreigners*, that Russia was raised to her present rank and power; for who were Munnich, Osterman, Catharine II, &c. but foreigners? On the other hand the material basis of Russia is larger than that of any other country; the people are energetic, loyal and religiously submissive, the government is in all its branches perfectly autocratic, and the foreign policy consummately skilful. Russia is the natural ally of legitimacy and the principle of Divine right; but the absolute governments of Europe can only meet her half way, for fear of losing their independence, and among the different people not one cherishes any sympathy for her welfare and progress. Russia was by *her own* strength only victorious in Asia; in Europe her success was the fruit of adroit alliances. With this regard the Sound of the Dardanelles offer an interesting parallel. In the former the commerce and navy of England are active; in the latter both are acting only on the defensive; the moment for an alliance between Russia and France has not yet arrived, and hence Russia yields, temporizes and has recourse to negotiation.

France derives her main force from her nationality and the centralism of her energies in Paris, which, however, acts upon the people like the enlargement of the heart on the pulsation. If she had not herself done every thing to bring the liberal principles promulgated by the revolution into disrepute, and would not claim the left bank of the Rhine, with a perseverance which would become Germany infinitely better with regard to the French provinces of Alsace and Lorraine, she

might, at any time, resume the important part she once played, a part for which she seems to be destined by her position, her strength, and the warlike disposition of her people.

The different nations united together into the Austrian Empire, dictate to the house of Habsburg a *conservative and defensive* course of policy, very different from that of England, France or Russia. Instead of a *national* policy, the people under the Austrian scepter are only linked together, and to the Imperial house by *provincial* interests; but these strengthened by loyalty, act in many instances, with a force of concentration scarcely to be distinguished from national enthusiasm. The Hungarians owe the preservation of their nationality to the house of Habsburg. Without Austria they would have fallen a prey either to Russia or Turkey; for while the Austrian policy consists in allowing each of her people to retain its ancient manners and customs, that of Russia demands an unconditional surrender of all national peculiarities to the uniform autocracy of the Empire. And could Hungary exist as an independent nation? Would she not exchange the mild scepter of Austria for the iron rod of some other power? And the Poles? Do they not incline towards Austria in the same ratio as they recede from Russia?

With regard to Religion, Austria may be considered as the strongest pillar of Catholicism. After France is swept by infidels, Germany distracted by the quarrels of different confessions, and Spain nearly lost to the Holy See, Austria is almost the only power which supports, and on that account has a right to, the gratitude and co-operation of the Pope. But this co-operation of the religious influences with the political power of Austria, is only available in the *Interior, with regard to her own subjects*; in her *external* policy she must be exceedingly cautious lest the protestant antipathies might create a reaction infinitely more pernicious in its consequences than the advantages she might derive from the affection of her catholic allies. With regard to political principles, Austria has taken her stand on the side of absoluteism, but only in the second degree—the first belonging to Russia. Russia derives *all* the advantages of this system, while Austria shares but a limited portion of its benefits. In the first place, she has to be content with the constitutional forms of government in Hungary, and secondly, she is bordering on the constitutional states of Germany, and exposed, by the influence of German literature, and the force of example, to a continual reaction in that quarter. Russia, on the contrary, stands alone and unmolested in the historical background of Europe, using Austria and Prussia as protective walls against the attacks of constitutional doctrines.

In proportion as the Austrian policy is conservative and defensive, she must endeavor to strengthen her position by powerful alliances. But the natural ally of Austria is not Russia, though Joseph II was for a while laboring under this delusion. An alliance with Russia can only serve to increase the power of the latter. This we saw in the unfortunate war against Poland and Turkey. Instead of the weak republic of Poland, *Russia* became the neighbor of Austria; while, on the other hand, the navigation and ports of the Black Sea, and at last even the mouths of the Danube became a prey to Russia; Austria not even retaining Belgrade.

Russia, so far from being a natural ally of Austria, is indeed its most formidable rival; her position with regard to Austria being little better than her attitude opposite to Great Britain. Austria is the only powerful check on the Russian love of conquest in Asia—the only power capable of creating lasting sympathies among the people of those provinces. For this reason we believe that the pen of Prince Metternich is a more powerful protector of Turkey than the Danube or the Balcan, the Caucasus and the British fleet, and hence we are not astonished at the contents of the dispatches of Count Pozzo di Borgo—dispatches which are as anti-Austrian as possible, and evidently written with the design of exciting the jealousy of the Cabinets of Berlin and the Tuilleries against that of Vienna. In the same sense are all Russian publications to be read and understood, and especially the memorial entitled the “European Pentarchy.” They all endeavor to excite the small states of the German Confederation against Austria, remind them of the old policy of Austria with regard to Bavaria, and are even so condescending as to flatter the *liberals* by calling the conservative principle which governs Austria, one which does no longer comport “*with the spirit of the times*,” as if that of Russia were more liberal or conformable to the popular notions of Government! “The European Pentarchy” goes even so far as to assert that the inhabitants of Bohemia wish for a Union of all the people of the Slavonian race (of course under Russia) and it is not longer than thirty years ago that Russia, allied to France, thought herself sufficiently powerful to dispose of that important province of the Austrian Empire.”